

# Monongalia



# Mirror

A Family Newspaper—Independent of Party or Sect.

S. SIEGFRIED, Editor and Proprietor;  
S. SIEGFRIED, Jun., Assistant Editor.

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News, Literature, Agriculture, and Morality.

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## TERMS:

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## NEW ANNOUNCEMENTS.

We are authorized to announce H. D. MURPHY, as a candidate for Commissioner of the Revenue in the Western District of Monongalia County.  
May 15, 1852.

For the Mirror.

Daniel Haldeman, James Evans, Henry Dougherty, and Edwin Clear will be supported for Justices of the Peace for District No. 2, by  
MANY VOTERS.  
May 15, 1852.

We are authorized to announce WM. H. PILES as a candidate for Commissioner of the Revenue for the Western District of Monongalia County.  
May 15.

Mr. Editor:—Please announce the following named gentlemen as suitable men for Magistrates, as a general ticket when there is no split:—Charles H. Burgess, Seth Stafford, Wm. N. Jarrett, John Bowser. The People will all stand on that platform in No. 3. CHEAT NECK.  
May 15, 1852.

Mr. Editor: I would suggest Mr. F. Kiger as a suitable person for the office of Justice of the Peace in Morgantown district.  
A VOTER.

Ed. Mirror: Sir, we call upon H. Dering, Lee Roy Kramer, Henry Dougherty, and William Lazer, asking them if they will serve as Justices of the Peace in District No. 2, if elected, as we are determined to vote for them.  
Many Voters of Morgantown Dist.

Mr. Editor: We are pleased to hear that John M. Coburn and Amos A. Van Dervort are candidates for Magistrates in District No. 3. We are acquainted with the above-named gentlemen, and believe them to be well calculated for that important office. We hope that the people will do their duty, and vote for them. We also think the better way for success would be for them to have their names printed with the many candidates. Don't you, Mr. Editor?  
Lots of Voters.

ATTENTION VOTERS!—James Evans, A. S. Vance, Wm. Lazer, and Lee Roy Kramer, will be voted for at the ensuing election for Justices of the Peace in District No. 2.  
Many Voters.

Mr. Editor: I would respectfully suggest to the voters of District No. 3 John St. Clare as a suitable person to be elected Justice of the Peace.  
May 15. A Farmer.

We have three several communications on file recommending A. S. Vance as a suitable person for Justice of the Peace.  
EDITOR.

Mr. Editor: We call upon Alexander Hayes, and ask him if he will serve as Overseer of the Poor if elected, as he will be voted for at the coming election.  
Many Voters.

Mr. Editor: I respectfully propose John Jones as Overseer of the Poor. He has already served in that office to general satisfaction.  
A Voter.

## Attention Voters!

GEORGE MCNEELY, LEE ROY KRAMER, DANIEL HALDEMAN, and HENRY DOUGHERTY, will be voted for at the ensuing Election for Justices of the Peace in District No. 2.  
MANY VOTERS.  
May 8, 1852.

Mr. Editor:—It is important that each District in the County should elect suitable persons to fill the office of Overseer of the Poor. I would respectfully suggest to the Voters of District No. 2, FARRIS A. DERRING as a candidate for that office.  
A VOTER.

Mr. Editor:—You will please announce GEORGE HITE, sen., an old and valuable citizen, as a candidate for Commissioner of the Revenue for the Eastern District of Monongalia County. Such is the will of a large number of  
VOTERS.

## FOR THE MIRROR.

Mr. Editor:—The time is fast approaching when we will be called upon to select four persons in each District to fill the office of Justice of the Peace to serve four years from the first of July next, and it being an important office, it is necessary that we should select our very best men or said office, I would respectfully suggest to the Voters of the 1st District CAPT. HOLLAND as a man of good judgment, and a every respect qualified to discharge the important duties of said office.  
A Democrat of the First District.

Mr. Editor:—Having understood, from a reliable source that AMOS VANDERBILT would be in the office of Justice of the Peace, I feel so that just by the voice of the people, it is necessary that the requisites for an efficient officer in that capacity, by publishing this announcement you will favor  
A VOTER.

## Virginia Legislature.

### HOUSE OF DELEGATES.

SATURDAY, May 8, 1852.

Immediately after the House was called to order, Mr. Lewis of Harrison offered the following resolution:

Resolved, That a joint committee of nine on the part of the House, and six on the part of the Senate, be appointed to enquire into the expediency of moving the capital of the Commonwealth from the city of Richmond.

Resolved, That said committee further enquire into and report to the General Assembly a more central and convenient location for the same, where the executive of the Commonwealth can discharge his constitutional functions without subjecting the dignity of the office to insult, and his mansion to threatened and overt acts of violence.

Mr. McDONALD said he would vote for the resolution of two member from Harrison. It was time to act promptly, when the Executive could not execute the law and perform the trust confided to him, unless menaced by threats by an infuriated mob. It is in vain to disguise the fact, and gentlemen will in vain palliate the circumstances. This city can, of all others in the Union, only claim the distinction of surrounding the mansion of the Executive and threatening him with violence, for performing a trust they themselves have confided to him.

When I first heard of the sentence of the slave, I formed my opinion of the case from the reports of the city press and from street rumor, and I believed that he deserved the sentence. I was also urged by a distinguished gentleman of the city, as a friend of the Governor, to call on him and express the views and feelings of the community.

I refused to do it, as I felt that it was none of my business, and I knew the Governor well enough to know that he would be alone guided by what his head and heart told him was right.

Since the commutation of punishment I have examined the official record and evidence, and I boldly say that a clearer case for executive clemency could not be presented; and I am sustained in this opinion by I believe a large majority of this House, as well as by most distinguished citizens of Richmond. The petition was signed by all, or nearly all, of the Clergy of your city; by a majority of the Bar who heard the trial; by the ex-Attorney General of the State, and many of your best citizens, and why do you mob the Governor? Why not mob those also who were participants criminals in this supposed outrage?

Sir, I hold this city responsible for this low, miserable, greasy, filthy mob. You have the authority to put it down, and the petitioners are particularly culpable. They should have attended the meeting at the City Hall, and sustained the Governor in doing what they had asked of him, but instead of that, they were sitting quietly at home. Have you no police? Why did not the city fathers do their duty? Sir, I have heard that after the mob had for more than an hour, groaned, hissed, and invited the Governor to come out and be hung, and rode on a rail, a distinguished officer calmly remarked, "gentlemen, I think it is time to retire."

Is the epithet of abolitionist to be incessantly applied to the Governor, and the whole West? I tell you it comes with a bad grace from this hybrid city, overrun with yankees and German socialists! This city is not to be trusted on the slavery question, and no portion of the State is more true than the West; and the country which I have the honor to represent has heretofore shown its fidelity to the East by sending four companies to Norfolk to protect your peculiar property.

I rejoice that the Governor did not call out the State Guard. Public sentiment will sustain him. I saw him this morning sitting calmly in his mansion. He informed me that while he would see that the humblest citizen should be protected at all hazards, for himself he would rely upon the sober judgment of the people of Virginia, responsible as he was to them and to God. If the dogs and scum of society think they can frighten the Governor out of his duty, I tell them they have mistaken the man.

### HOUSE OF DELEGATES.

TUESDAY, May 11, 1852.

Prayer by the Rev. Edward Kingsford.

The Speaker announced the following Committee, on the part of the House, under the joint preamble and resolutions in relation to the recent outrage at the Governor's House, which originated in the Senate:—Messrs. Goode of Bedford, Robinson of Richmond city, Lewis of Harrison, Echols of Monroe, and Taliaferro of Gloucester county.

The Speaker held before the House the following communication from the Governor, transmitting the reasons for

his commuting the sentence of death of Jordan Hatcher:

EXECUTIVE DEPARTMENT,  
MAY 11, 1852.

To the General Assembly of Virginia:

On the 12th day of March last, Jordan Hatcher, a slave aged about 17 years, charged with having killed one William P. Jackson, was tried in the Hustings Court of this city, found guilty, and sentenced to be hung on the 23d day of April, 1852. Shortly after this conviction, and during my late visit to the county of Harrison, papers relating to this subject were sent to me, which failed to arrive before my return and were not received until after the day upon which the execution was to have taken place. Desiring to see those papers before making a final decision, I granted a respite of two weeks, and after mature and deliberate consideration, I, on the 6th instant, commuted the sentence against the said Hatcher to "sale and transportation beyond the United States." And (as it is made my duty to do by the Constitution) I herewith respectfully communicate to the Legislature my reasons for said commutation.

That Jackson's death was caused by a blow inflicted by Hatcher, there can be no doubt but the testimony and all the attending circumstances, so far from showing that the unfortunate result was contemplated or desired by the slave, rather prove that he had no intention of committing murder, or of taking the life of his overseer, Mr. Jackson, in any way; and that unfortunate casualty was one of those results which, though deeply to be deplored by all, was not contemplated by any one. The injury was inflicted by a single blow, given at a moment of great excitement and suffering; and without any effort to inflict further injury, the boy ran from the building in a manner, showing that his object and effort was but to escape from the chastisement he was receiving. The great and essential ingredient to constitute murder, to wit: intent or malice premeditated, was, therefore, wholly wanting. That the penalty under such circumstances should be death, though perhaps authorized by the letter, is I believe, against the spirit of our laws and of the age, as it is contrary to mercy and humanity, which are designed for and extended only to the unfortunate and the guilty. If Hatcher had been a white man, the utmost he could have been charged with, would have been justifiable homicide, or involuntary manslaughter; and in this case it was but manslaughter, without intent to kill. My right to interpose was clear and unquestionable; and believing this to be exactly one of those cases contemplated and provided for by the Constitution, I commuted the sentence as aforesaid.

The power to pardon and commute is a high and sacred trust; but it is one in the discharge of which, the Executive of this Commonwealth is responsible only to his conscience, his God, and the State of Virginia. And in conclusion, I will say, that although strengthened and confirmed in my conviction by the opinions of other gentlemen, of high legal attainments and moral worth, yet my own judgment and sense of duty, would have led me to the same conclusions, and to the performance of the same act, in the absence of all such support.

Very respectfully,  
JOS. JOHNSON.  
Ordered to be laid on the table and printed.  
On motion of Mr. West the House adjourned.

### AN ACT,

Passed by the General Assembly of Virginia, March 29th, 1851, and which went into force from and after its passage.

It shall not be lawful for any Court to authorize any merchant to sell by retail, ardent spirits, or a mixture thereof, unless the acting justices of said Court shall have been summoned for that purpose; and it shall be the duty of the Courts, at their April terms, to make an order requiring the justices to be summoned to attend at their May terms, for the purpose of authorizing any merchant to sell as aforesaid. And if such license shall be refused, it shall not be lawful for any subsequent court to grant such license to the person whose application has been once rejected, unless a majority of the county shall be present.

When a Court shall have made an order granting or rejecting an application for a license to keep an ordinary or to retail ardent spirits, the same shall not be reversed during the same term of the Court, unless as great a number of justices be present as were present at the making of such order.

The people of Minnesota have voted in favor of the prohibition of liquor selling in that territory.

Beautiful.—With time and patience, says an oriental proverb, the mulberry leaf becomes satin.

## POETRY.

The following parody on the Missionary Hymn was written by the Editor of this Paper, while residing in the city of Philadelphia, to be sung at the public meeting of a Temperance Beneficial Association. It is now going the rounds of the Western papers, without credit. No matter—if it will do any good they are welcome to the use of it.—Editor.

### TEMPERANCE HYMN.

From Gallia's teeming wine press,  
From Holland's streams of Gin,  
Where thousands, in their blindness,  
Prepare the bait of sin;  
From many a fiery river,  
From many a poisonous rill,  
God calls us to deliver  
The victims of the Still.

What though they sing of pleasure,  
While each the goblet fills;  
What though their bliss they measure  
By quarts and pints and gills—  
In vain with lavish kindness  
Heaven gives us richer bread,  
Distillers, in their blindness,  
Make poison in its stead.

Shall we by TEMPERANCE aided  
In health and peace to live—  
Still we to men degraded,  
Refuse the boon to give?  
The Fountain! Oh! the Fountain!  
The balm of health proclaim,  
"Till men, o'er sea and mountain,  
Shall speed to tell its fame!"

Waft, waft ye winds the story,  
And ye ye waters roll,  
Till Temperance, in its glory,  
Shall spread from pole to pole;  
Till health and peace, and blessings,  
Shall follow in its train,  
And Christ all hearts possessing,  
God over all shall reign."

From the American Messenger.

### RESIGNATION.

BY MRS. E. C. JUDSON.  
Stricken, smitten, and afflicted,  
Saviour, to thy cross I cling;  
Thou hast every blow directed,  
Thou alone canst healing bring.

Try me till no dross remaineth;  
And whatever the trial be,  
While thy gentle arm sustaineth,  
Closer will I cling to thee.

Cheerfully the stern rod kissing,  
I will hush each murmuring cry;  
Every doubt and fear dismissing,  
Passive in thy arms will lie.

And when through deep seas of sorrow,  
I have gained the heavenly shore,  
Bliss from every wave I'll borrow,  
And for each will love thee more.  
Providence, 1852.

### Good Night, My Child.

Good night, my child!—good night!—  
May angels bright,  
With golden wings outspread,  
Surround thy bed,  
And gently seal thy closed eyes  
Till morn arise,  
With its sweet refreshing beams of light  
Good night, my child! good night!

Good night, my child!—good night!—  
May He, whose sight  
Extends from pole to pole,  
Watch o'er thy soul,  
And keep thee guiltless all thy days  
From evil ways,  
And learn to walk His holy paths upright  
Good night, my child!—good night!

### I Like an Open, Honest Heart.

I like an open, honest heart,  
Where frankness loves to dwell,  
Which has no place for base deceit,  
Nor hollow words can tell;  
But in whose throbbings plain are seen  
The import of the mind.  
Whose gentle breathings utter naught  
But accents true and kind.

I scorn that one whose empty act  
And honeyed words of art,  
Betray the feelings of the soul,  
With perfidy's keen dart;  
No more, kind friends, in such confide,  
Not in their kindness trust,  
For black ingratitude but turns  
Pure friendship to disgust.

### Kindness.

A little spring had lost its way  
Amid the grass and fern;  
A passing stranger scooped a well,  
Where weary men might turn;  
He walled it in, and hung with care  
A ladle at the brink,  
He thought not of the deed he did,  
But judged that toil might drink.  
He passed again—and lo! the well,  
By summer never dried,  
Had cooled ten thousand parching  
Tongues.  
And saved a life beside.

## DEMOCRACY OF SCIENCE.

BY JOSIAH HOLBROOK.

No. 1.

Consolidation and diffusion are two operations distinct and opposite. Both are witnessed in wealth, government, religion, knowledge, and nearly every thing human. However applied the one is despotic and the other democratic. The nature of man and the progress of society tend to consolidation at the expense of diffusion. The spirit of republicanism is to promote diffusion and put checks upon consolidation; and that, too, connected with all the leading interests of human beings.

Democracy of science is the subject now under view. The true democracy of science is "TO INCREASE AND DIFFUSE KNOWLEDGE AMONG MEN"—the design of Smithson. This is also not only a great but the great object of national and State policy—not to consolidate but diffuse knowledge; and knowledge interesting to all, especially farmers and mechanics, as they constitute more than seven eighths of all civilized communities.

The development and application of the natural resources of our country stand first and foremost in furnishing that kind of knowledge interesting to all. It shows possessions and the modes of using them—strictly the "USE OF TALENTS." But with development and application there may be diffusion; there may also be consolidation. It is one thing to have our mineral resources developed, and a knowledge of them so diffused that every farmer may know the character and capabilities of his own fields. It is quite another thing to have our country subjected to scientific explorations, however full and complete, and the results placed in ponderous volumes, and those volumes confined to the shelves of college and State libraries, to be little read and less understood. The one is diffusion, the other consolidation. The one is carrying out the purposes of scientific explorations, and applying the knowledge obtained by them for the benefit of those who need it, and those who paid for it; the other is evidently a perversion of funds designed for diffusive knowledge, wealth, morals, and power to personal pride and individual aggrandizement. The one tends to democracy, the other to despotism.

As the spirit of the age is the democracy of science—the diffusion, not the consolidation of knowledge—an attempt will be made to point out several subjects of science, with such plans and modes of promoting them as will tend to bring knowledge to every man's door, and to give it free access by every farmer's son and every mechanic's daughter. As the schools of our country constitute or ought to constitute not a "national university," but a "UNIVERSITY OF THE NATION," special endeavors will be made to present such subjects, plans and modes as will aid in training the young beings composing them for success in their future vocations; to put them on the track of "PRACTICAL SCIENCE, PRODUCTIVE INDUSTRY, AND CHRISTIAN MORALS."

The Resistant Argument.—Mr. Van Lennep, missionary to Constantinople, states an interesting fact respecting a Turkish pasha, who, in a recent trip of the steamer from Smyrna: conversed very fluently and intelligently with the passengers in French and Italian, on European science, art, and politics. In the course of conversation he told them that if they supposed from his acquaintance with the language, he had adopted the religious views of their people, or was a sort of infidel, like many of his people who had become half Europeanized, they were mistaken, as he was a real Mussulman, a Turk of the old stamp. "But," said he, "if I were to become a Christian, I should become a Protestant." As they all expressed surprise; he went to the library of the steamer, and taking up an English Bible, asked them if they had read it. They all said they had not. "Read it," said he, "and you will know my reasons. I read it once through in Italian, and pointing to his head and heart—"It remained here and here."

Ribbonism.—There are in Ireland Ribbon lodges, composed exclusively of Roman-catholics; all bound by solemn oath to yield unlimited obedience to the authorities of the institution, and maintain the utmost secrecy, pledging themselves "to kneel deep in Protestant blood, and to spare none of the heretic race, from the cradle to the crutch." Their vengeance is directed against Protestants, and the owners and agents of estates.

## Religious & Moral.

COMMUNICATED.

### The Duties of a Sabbath School Teacher.

The duties of the faithful Sabbath School Teacher are arduous, and those who entertain the sacred trust should lay it to heart. The training of young immortal minds in the sacred principles of religion is no light task.—Viewed in its present and eternal responsibilities, as it ought to be, it would make us shudder to think of unfaithfulness in such an important relation to the welfare of souls.

If you, my dear reader, are a Sabbath School Teacher, let me urge upon you some points of duty essential to your usefulness and success.

1st, Punctuality. If the Teacher is absent one Sabbath, the Scholars will be apt to follow his example the next, and thus, by taking such an one for their guide, they will be the majority of their time absent from the school. Let no trifling personal consideration, as visiting, weather, slight indisposition, &c., &c., keep you from punctually meeting your class, with the sense of responsibility the case demands.

2d, Study the lesson well. You may be present, yes, every Sabbath, but perhaps you have brought a vacant mind, and an unstudied subject. How easy to fail of interesting them upon the one hand, or of inculcating sorrow upon the other by such neglect. How can you either hope for their progress, or the blessing of God upon your labors under such a state of things?

3d, Show an example of Christian demeanor which it would be profitable for your class to copy. If they see you light, trifling, careless, think not they will be serious, earnest, or interested. After such a course before them how can you expect to approach them upon the solemn subject of their soul's salvation for good?

4th, Another point will be to occupy all your time faithfully. Do not run through the lesson, leave your class and engage in consultation with your fellow teachers. It is not a place of social chat you visit, but a school for teaching Christ or the way of life.

5th, You should enquire each Sabbath, have I done my whole duty, as I know I ought to do it, and if I never meet my class again will I be clear at the Judgment?

6th, You should make your labors a special subject of prayer. A prayerless Sunday School Teacher would in some respects be like a prayerless minister. Can you consent to be such? Think! Teach Sabbath after Sabbath and never pray. Exhort your scholars time after time, and never take them to the mercy seat.—Profess to be their spiritual instructor and guide and never feel the anxieties of supplication in their behalf! No, on the contrary, water the seed sown with your tears before God. Begg, beseech, plead,—hold on to the horns of the altar,—let nothing tear you from it,—be unremitting, earnest, research your heart for argument, redouble your efforts, girdle their every step with the wrestlings of a Jacob, and God will make you a prevailing Israel.

The Propriety of inculcating the Missionary Spirit in the Sabbath School.  
To discuss the propriety of introducing this subject into the Sabbath School is a difficult one to me as I am without experience upon the subject, and can only judge of it theoretically, and by its relation to other subjects of a similar nature.

To be practicable without detriment to the other interests of the School, great tact and care will be requisite to the management of the subject. To excite the sympathies of youth by the many thrilling accounts of heathenish destitution, could not do harm, but would undoubtedly result in good, where a proper discrimination was used. Though the benevolence of the School is called into exercise in other ways, yet this affords certainly one of the best of mediums for the cultivation in young minds of the holy charity of the Gospel.

Again: God has said, "Train up a child in the way he should go," and the reason many do not go in the ways of Christian benevolence, is because they have not been trained up in them. Childhood is a fertile part of the vineyard of the Lord. The seed planted here vegetates soon, and unwholesome views are easily eradicated. It is a pleasant spot to cultivate, and the flowers and fruits which with proper effort will bloom and ripen here will surpass all others for richness and beauty.

To have a generation of missionary men and women, we must have a generation of missionary children. Few Christians gain their full stature in these things, who have not began early to practice them. Many of our Sabbath Schools give more yearly than the same number of Churches. If it be important to teach children the truth at all, it is important that they be taught the whole truth.

We find it difficult, not only to get means, but missionaries to carry out the great Commission of our Lord, to preach the Gospel to every creature; and the reason is (or at least one reason) that the missionary spirit has not been duly cultivated. Let us see then that the rising generation do not grow up ignorant of their duty in this thing, and when from these a new generation of Christians are brought into our Churches, we shall find by the blessing of God that "whatsoever we sow that shall we also reap," and may God grant an abundant harvest of men and means to carry on his work, and may we so labor as to make the Sabbath School a powerful auxiliary in converting the world to Jesus Christ.

From the American Messenger.

### The Wayward Son.

A pious lady had long and faithfully endeavored to lead her children in the ways of Righteousness; but her eldest son gave not heed to her counsels, and with grief she saw him select a companion for life who feared not God, and establish himself in his own home without a family altar. But she followed him with her prayers and entreaties, and he loved and valued her, as his daily visits testified. On one occasion, as he stepped in, the title of a tract which lay upon his mother's table attracted his attention. He wished he could read it. But no—he would not on any account be seen taking it up. Still he could not leave it; for the Holy Spirit had made use of the title of that tract to arouse him from the deep lethargy in which he had so long been sunk. At last he covered the tract with his hat, drew it unperceived from the table, and left the house.

But what should he then do? He could not well read it at home without the knowledge of his wife, and he was ashamed to read a tract in her presence. As his only resort he betook himself to the barn, ascended the hayloft and there devoured its pages. Deep convictions of his sinfulness followed its perusal, and he was led by its teachings to accept offered mercy through a Saviour's merits. The mother now rejoices over her son, who, "was lost and is found;" and frequently has the pleasure of uniting with him around his own family altar in thankful praise to their common Redeemer, and in supplications for his blessing on that society which so bounteously scatters the leaves of salvation through the land.  
Anna.

"T is But.—An English lady who had known but little about missions, became much interested by attending an anniversary meeting. The next year she attended again, and presented to the treasurer a beautiful little box, on which were inscribed the words "T is But," containing about \$135. She had been in the habit of buying whatever she desired, which she could get for a small sum, even if she did not much need it, saying, "T is but a sovereign," or "T is but a shilling." During the last year she had saved her "T is buts," and found they amounted to Thirty pounds for the missionary cause.

A Witty Reply.—A celebrated minister of former days, on being asked why there were no doctors of divinity in his denomination promptly replied, "Our divinity is not tick."